

Christian Reflector.

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For the Christian Reflector.

Support of Missions.

DEAR BRO. GRAVES.—I have been somewhat amused by the recent correspondence in the Reflector between Delta, Gamma and Beta on the subject of slavery and missions. My well beloved Bro. Delta, who generally is, and always wishes to be, right, got himself bedeviled in his first communication, by a verbal inaccuracy in the statement of his proposition. Failing to detect that inaccuracy, the fraternal efforts of Gamma and Beta have failed to bring them into the sunlight, and he is still laboring to sustain a proposition which appears to him self-evident, but which is nevertheless absurd and untrue.

The proposition is this: "The slave-holders are under moral obligation" to send the gospel to the heathen, &c. Now this is tantamount to saying that pirates are under moral obligation to send the gospel, &c. I would inquire of Bro. Delta, when or where God has given any laws to regulate the conduct of pirates or "slave-holders"? As men, they are under moral obligations to renounce their piracy, or slave-holding, and to send the gospel to the heathen; but as slave-holders or pirates (while they are not thereby released as men), they are incapacitated, while they remain such, to perform the latter duty acceptably to God. Should God give a law that pirates or "slave-holders" should send the gospel to the heathen, such a law would imply the right to continue pirates or slave-holders long enough to obey it, while it is at their peril to continue to be slave-holders one moment; and hence no such law is given, and the proposition of Bro. Delta is absurd and untrue, as it implies such a law.

God required *all* the Jews to offer upon his altar, and there might be, and probably were, "robbers" among them; but it would not be true, to affirm, that God required "robbers" to offer upon his altar. Now suppose a Jew should steal a lamb from his neighbor and offer it upon God's altar, God would "hate" both the offering and the act. And further, suppose another pious Jew, knowing the circumstances, should object to unite with him in his offering, would Bro. Delta, if he were present, say to him, Sir you ought to unite with him on the ground that "robbers" are under "moral obligation" to offer upon God's altar? and further, would he say to that sacrificing robber, Sir, you have fulfilled your moral obligation in making this offering, but I "weep over" your wickedness in procuring it?

Would Bro. Delta *want* with a company of known thieves in sending the gospel to the heathen? and that, too, while he knew that their portion of the contribution would be derived from their aggressive encroachments upon the rights of their neighbors? Surely he would not, and yet his proposition would justify him in so doing.

The confusion of Bro. Delta arises from a bad use of the word "slave-holder" in his proposition. I perceive, too, that in his argument he uses the words "robbers" and "sinners" in the same unguarded manner, as if God required "slave-holders" "robbers" and sinners, as such, to send the gospel to the heathen, or as if they, cleaving to and sustaining those characters, could perform that service acceptably to God! He seems to forget that in any use which they may make of their money, they are still sinning against God, and that, too, in the very act which he commands. In so doing, the "slave-holder" is handling and using, as if it were his own, that which belongs to the slave victim of his cupidity—the "robber" is feloniously handling property of his neighbor, and the "adhering sinner" is but performing a varied act of rebellion against God.

In some cautious manner Bro. Delta uses the words "paying men or women of the South," implying that if "paying people" get their money by robbing their neighbors, or by robbing the poor slaves of their wages, ay, and of themselves, too, and then use their funds in imprisonment for debt suffered; the slaves enjoy the right of trial by jury; counsel are assigned them for defense; they are as free as the whites, and they suffer no penalties but such as are awarded to the whites. Education too, begins to be appreciated. In 1840 there were 6,500 white persons over 20 years of age who could neither read nor write, but this ignorance is in a fair way to "sober some," as my good friend, R. R. of New York used to say to his Blackwell Island customers. There are now about 120 common schools and 10 or 12 academies in the State, and the number is constantly increasing.

"But you wish to know more about the state of religion, and of this there is something to be said. I have found some Presbyterians, Episcopalian, and Roman Catholics here. The first two, unlike their brethren in other places, feel the want of wealth and influence; the "chance" of the others is not very "smart." The Baptists and Methodists prevail here, and seem inclined to work for the good of souls. The distinguishing sentiment of our denomination is almost universally sustained, so that our Pedobaptist friends are frequently obliged to immerse their candidates for church membership. But for two or three drawbacks, I see no reason why Arkansas should not speedily become a strong Baptist State. The first is found in the anti-mission spirit of some churches and ministers. The second in the existence of Campbellism, and the third in a lack of intelligent, active, and pious ministers. The first of these evils is already disappearing, the second, I think, has not so strong a hold upon the people as in some other States, and I am inclined to apprehend that the sin of the third lies, in part, at the door of your Society,

Let me say, further, to Bro. Delta, that though "slave-holding" or "robbery" does not "release" any man from the duty of sending the gospel to the heathen, yet that either of them incapacitates (while adhered to) any man for the acceptable performance of that duty; to perform the one acceptably to God, he must abandon the other; and hence Bro. Delta will see that while an adherence to this sin does not "release," but incapacitate for the performance of this duty, the delinquent is not thereby "placed under a moral necessity to do all possible sin," but at once to abandon that sin.

Bro. Delta's argument from defective Christians or mesmerisers is irrelevant. In conclusion, let me ask Bro. Delta, with his abiding love of

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the truth, to review the subject. If he will do so, and be a little more careful in his use of terms, I have no doubt he will get, where he loves to be, right. At least he had better do so, or the whole alphabet from Alpha to Omega will be down upon him, and none with more fraternal love than KAPPA.

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Poetry.

The Blind.

At the late annual exhibition of the Institution for the Blind, in New York City, the following beautiful lines by Miss Frances J. Crosby, one of the pupils, were recited, adding greatly to the interest of the occasion:

The sell us of the starry sky;
That spreads its airy robes,
With none o'er meant plain
The eye sheds its verdant hue.

And of the glorious light,
That bimes the spacious earth we tread;
But vain, also! the golden ray
Upon our sightless eyes is shed.

They tell us of the landscape fair,
The gushing fount, the pleasant shade;
Of spring's young flowers, that blossom there,
In nature's lovely garb arrayed.

The smile decks the human face;
The brilliant eye, the joyous brow,
Are beauties we may never trace!
A rayless midnight shades us now.

But why, O why, the falling tempest?
Why have the sad, unbending sigh?
The lamp of knowledge, bright and fair,
Fours us on our mortal way.

And, O! religion's heavenly ray,
Our bosom lights with sacred love;
And bids us look from earth, away
To an eternal shore.

To us the Father hath denied
The blessing on you bestowes;
Yet sweetly now our moment's glide,
He gives us friends to sooth our woes.

And to the world,
The gratitude to you owe,
God's benevolence will bless,
And His approving smile bestow.

Put forth your Strength.

BY D. C. COLESWORTHY.

Why groan thus? God never made
A man to groan alone.
Of shadows dark and vast afraid:
To make him strong,
To cope with the numerous foes
That virtue, faith and truth oppose.

Weep not that foalish look, I pray,
Arise I know thy strength,
The darkness flies—this day—
The morning dawns at length;
Shall earth put on her richest bloom,
And fear and sorrow be your doom?

Look up!—what glory fills the sky!
How beautiful to view!
Can men despise and lowly lie,
And bid bright hope adieu,
When such rare beauties they behold?—
A hand of grandeur, tinged with gold?

Calmly, like the sun, dare
The rose looks back;—
And only breathe the tainted air, —
Afraid to think or move;—
And none will strive to raise and bless;
And none will share your wretchedness.
Be wise and live while God has given
The universe to you;
Twill prove the vestibule of heaven—
A joy beyond compare.
With crown your path, and day and night
Bring pleasures fresh and rare delight.
Put forth your strongest energies—
Your mind and body tax;
Nerve every limb—lift up your eyes—
Never let your zeal relax;
And shadows dim, and hateful fear,
And sullen gloom will disappear.

Spare the Birds.

BY E. W. BETTS, D. D.

Spares not the little bird,
Nor doth the mother care;
In the green wood is heard
Its sweet and holy song;
Its song so clear and glad,
Each listener's heart has stirred,
And none, however sad,
But blessed that happy bird.

With the first frost of late the dew,
It not him on the way,
With welcome blets and true :
So, when at weary eve,
He awoke his wands again,
Full sorely would he grieve,
To miss the well-loved strain.

The mother, who had kept
Watch o'er her wakeful child,
Soothed him with gentle tones,
Soothed by his wood-sounds wild;
And gently has she sung
The easiest open fire,
As the dear warbler sung
From out the household tree.

The sick man on his bed
Forgets his weariness,
And finds his feeble head
To the heart's own blessed blets
His spirit, like a stream
Of memory on high;
Or music in the dream
That stirs the prophet's eye.

O! laugh not at my words,
To warn thy childhood's hours;
Cberish the gentle birds;
Chase the fragile flowers;
For since we're here
Of Paradise, in tears;
God sweet things left,
To cheer our eyes and ears.

S. S. Journal.

The Family Circle.

A Juvenile Temperance Lecturer.

"Out of the mouths of babes and sucklings hast thou ordained strength."

The following extracts of a letter from New Harmony, to a gentleman in this city, cannot fail to interest both our juvenile and adult readers. The youth whose successful labors in the cause of temperance are here described, is between eight and nine years of age. The writer, as we will see, is the father of the lad. That an incipient reformation of such fair promise, should be effected through such an agency, and in a place celebrated for its distilleries, its intemperance, and dissipation, is truly wonderful. We hope that many a youthful champion of the cause will take courage from the example, and arm himself with facts as like onset upon the forces of king Alcohol. But to the letter:

"In the first place I will give you a short history of the origin and progress of the cause of Temperance in our village. My little son Samuel has stood alone in advocating this great and good cause for the last nine months; and during that time he has read all the temperance papers that he could lay his hands on; indeed, no man on earth could have shown more devotion to the subject than he does. About four weeks since, he concluded that he would call a meeting of the children, and read to them some articles on temperance, that he thought very good and appropriate. He asked me for the use of my office on the occasion, which request I readily granted. He went round and invited all the children and a great many of the young ladies and gentlemen of the place to attend his lecture; and when the evening came, to my surprise, I found the office completely full, a great part of the audience composed of the most respectable young ladies and gentlemen of the town, and I am proud to say, that Samuel acquitted himself in a manner that would

have done honor to an older head than his. After he had gone through with his reading, he announced that he had a pledge prepared, and would be pleased to have any that felt disposed to come forward and sign it. And, sir, his appeal was irresistible; it carried conviction to the hearts of many present, and some fifteen, comprising some of the most intelligent and respectable young ladies and gentlemen of the place, went up to the desk and signed the pledge, asserting at the time, that they did it in all good faith. Many of the citizens requested Samuel to call a meeting for the following Sunday evening, which he readily did, and when the evening came, the office was insufficient to hold all who came. Samuel read a number of pieces of his own selection in a very pleasing and able manner, and when done, he presented his pledge, and asked all who felt disposed to come forward and sign it. A number did so, and they of the most respectable citizens of the place. On the following Sunday evening, by request, Samuel held another meeting, and the room was full to overflowing. Thomas Brown, Esquire, made some very appropriate remarks, and made a motion that the Society should be regularly organized, by electing a President, Secretary, and so forth. Dr. M. B. Brown was elected President, and F. W. Fauntroy Secretary. After the election for officers was over, Samuel again took the stand, and read for some time from Temperance papers to the astonishment of all present, for his reading was so well done, that all were surprised to hear him. At this meeting we obtained forty-seven names to the pledge. On next Sunday evening, Mr. Robert Dale Owen will give before the society an address on the importance of Temperance. This address will be a great treat to the friends of Temperance, coming from such a man as R. D. Owen. Samuel has all the credit of this reformation in our place, and I must say justly so, for he stood alone, unsupported even by his father, mother, sister and brother, for the last nine months; but at all this time little Sam read, talked, and in every way he could defended the Temperance cause until the present. To judge from his past firmness and devotion, I think the cause will have in some future time, an able supporter in Samuel.

Speak not Evil of one another.

BY MRS. HALE.

If the precept of the apostle could be enforced, what a revolution there would be in this world! Many who are now noble as geese, would then be mute as fish.

There is a certain class of persons who never have any subject of conversation, unless connected with personalities. We regret to say that women more often than men are accused of this gossiping propensity, though we do not believe it originates from any innate perversity of moral feeling in the female character; it is only the result of their defective training, and their limited opportunities of acquiring information. Still, ignorance does not extenuate the evil of slander, it only shows how it may be corrected, namely, by giving our daughters such an education, as will make other subjects, besides personalities, agreeable to them.

I called," said a gentleman, the other day, on a very fashionable lady, and was detained during my visit, by a variety of piquant anecdotes and satirical remarks respecting her particular friends. She had a beautiful set of teeth, and as she laughed in her glee over the mangled reputations, which she had strewn like plucked flowers around her, I was thinking of the doctrine of transmigration, and imagining what animal her soul would be compelled to inhabit, in order to expiate her sin of evil speaking—and I fixed on the hyena—yes, the laughing hyena; and before I left her, that truly beautiful woman had quite a *hyenaish* look. By the way, there was much justice in that poetical doctrine of the transmigration of souls. It taught two excellent lessons to men—humility and humility.

The remarks of this gentleman brought to our recollection similar conversations; and we could not but own that there were in society those who would be changed into crying hyenas, if they had their deserts. Have you never heard people lament over the follies of their friends, and dwell in the most pathetic manner on the faults and misfortunes of their acquaintances? And have you not, as you watched the expression of the countenance, and listened to the intonations of the voice, that these 'shocking things' did not greatly afflict the relator? But there are few, we trust, who thus give themselves up to the malicious pleasure of evil speaking; it is usually the result of thoughtlessness; or, the desire of saying something to amuse or astonish.

"Oh, I am so sorry to believe this story about Miss A——," said the lively Mrs. B——, "she is a lovely girl; but there are spots in the sun. Every body relents it."

"Indeed! I never heard a syllable of the matter," replied Mrs. C——. "I think it must be a mistake. I have been intimate with the family a long time, and understand Miss A——'s disposition. I am sure she was never guilty of such conduct."

"No—there can be no mistake. I had it from good authority. I regret to believe it—but I must. The young lady has a very bad temper. It is a pity—a thousand pities. So fascinating as she is too! I am sorry. Do you think Edward D——ever heard of it?"

"I hope not," said Mrs. C——.

"Hope not! why if it be true he ought to know it. He is very attentive to me; though I never believed it had gone so far. But you are his friend, and I presume you will inform him of it."

"I shall do no such thing, Mrs. B——. I have made a vow never to reveal scandal."

"Scandal, do you call this?" exclaimed the lady, reddening to the forehead.

"Certainly—I call every evil report scandal, which is not issued under the authority of a responsible name. Now if you will give me the name of your informant, and become answerable yourself for the truth of this story, I will inform Miss A——'s family and Edward D——of the matter. But to tell it merely as a story which every body knows, and nobody will vouch for, is what as a Christian I cannot do."

"Oh, you are making the affair quite too serious," replied the gay Miss B——.

"It was only in a laughing way that it

was mentioned to me; just to enliven conversation in a little confidential circle. It has troubled me," and the lady spoke with feeling, we doubt not with truth also, "because any fault of temper in a young lady, and such a lovely one, is to be deeply regretted. But then these things will be said to keep up conversation. I really wish we had more rational subjects of social entertainment; but ladies are not, you know, in the habit of introducing rational or improving topics of conversation. We are afraid of appearing stiff and being called *blues*; and so we cettle on with whatever nonsense first occurs. And a little scandal, as you call it, or harmless pleasantries on our absent friends and acquaintances serves wonderfully to amuse. It is so easy to be witty at the expense of others, and, satire, to be at all lively and pungent, make me person."

"There is no doubt that Mrs. B——

was right in ascribing the origin of most

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did, and when done, he presented his

pledge, and asked all who felt dis-

posed to come forward and sign it. A num-

ber did so, and they of the most respec-

tible citizens of the place. On the follow-

ing Sunday evening, by request, Samuel

held another meeting, and the room was

full to overflowing. Thomas Brown, Esq.

made some very appropriate remarks,

and made a motion that the Society

should be regularly organized, by electing

a President, Secretary, and so forth.

Dr. M. B. Brown was elected Presi-

dent, and F. W. Fauntroy Secretary.

After the election for officers was over,

Samuel again took the stand, and read for

some time from Temperance papers to

the astonishment of all present, for his

reading was so well done, that all were

surprised to hear him. At this meeting we

obtained forty-seven names to the pledge.

On next Sunday evening, Mr. Robert

Dale Owen will give before the society

an address on the importance of Temperance.

This address will be a great treat to

the friends of Temperance, coming from

such a man as R. D. Owen.

Samuel read a number of pieces of his

own selection in a very pleasing and able

manner, and when done, he presented his

pledge, and asked all who felt dis-

posed to come forward and sign it. A num-

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should be regularly organized, by electing

Moralist and Miscellanist.

The African Race.

Many races have already been swept away as completely as the mammoth and the Megatherium, and others are in process of extinction. Which of the many barbarous tribes still existing in the Archipelagos of the two great oceans are destined to destruction, and which are intended to be amalgamated and absorbed in the more civilized and powerful nations of the earth, it is not easy to fore-see. Their respective capacities for improvement, combined with the hardness of their physical constitution, will probably decide their future fate; for